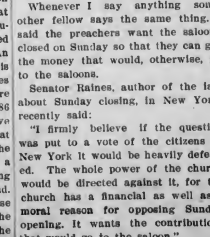


**\$1.00 A YEAR**



## MORE ABOUT THE MESSAGE

Walter Hurt Offers Suggestions Regarding Dr. Wilson's Plan.

Dr. J. B. Wilson's plan for the issuance of an annual message by the president of the American Free-thought Association is, in my opinion, one of the most valuable ideas for aggressive and effective propaganda ever originated. It seems to me that all progressive Free-thinkers—and all actual Free-thinkers are, of course, progressive—should unite in thanking Dr. Wilson for this suggestion, and urge that it be acted upon.

In its application, the idea is original, unique; and we know that the new and novel attracts attention, just as we know that any reform movement must attract attention to itself, if it would rapidly advance.

In his preparatory statement, Dr. Wilson has covered the ground so thoroughly and so ably, that he leaves scant opportunity for suggestion from others. We must accept that such a document, reviewing the work and progress of the movement during the preceding twelve months and outlining the plan of campaign for the coming year, cannot fail to impress and influence the neutrals, and any way, even members of the opposition, as well as greatly encourage and stimulate our comrades on the firing line, increasing their energy and enthusiasm, adding to their zeal, and inclining them to greater endeavor.

In preparing this message the president would be aided by the aggregate judgment and advice of the executive committee of the organization, just as the president of the United States calls upon the collective wisdom of his cabinet to consider and decide upon the issues which he is to present to the people. In his annual message the president should include in his annual message to Congress and how they shall be handled, in fact, to decide with discretion and discrimination upon the policies of his administration. With Free-thought are intertwined and interdependent many vital problems that the most conscientious though and careful deliberation should be devoted to such a message.

In Dr. Wilson's informal message I find so much of variety and value, so much that should not be lost, if limited circulation, so many things calculated to loosen the grips of shackled thought as well as to make some of our Free-thinkers do just a little more thinking than they are accustomed to doing, that it seems to me it should be given the widest possible currency. To this end I suggest that the executive committee of the A. F. Ask Dr. Wilson to revise his message—eliminating everything not essential to the cause, condensing and condensing it throughout in language to comport with the dignity of so important a document—vote it official and authorize its publication and distribution in adequate numbers.

So impressed am I with the value of this idea for an annual Free-thought message that I shall take up the matter editorially in the The Cultivist, a Liberal magazine which I intend soon to issue, and will invite suggestions on the subject.—WALTER HURT.

## "STUFFED CLUB"—SWEET WILLIAMS, GREEN CLAY AND HORSES.

Pittsburg, Pa., Jan. 28, 05.  
Mr. C. C. Moore,

Dear Sir—I have been reading the Blade for one year this January, and I want to read it more and more. I have got the habit. So please find \$1.00 for the Blade, and \$1.00 for Dr. Wilson's book, when ready. I would be inclined to censure you if you were not so much older than I am, for having a "Stuffed Club" in your possession for so long and not using it. I stumbled onto a few copies by accident and found that they contain valuable information, and I hope that it will be the cause of your living many years longer, for if you should drop off, you would be more missed than Theodore Roosevelt. Long live the Blade and its editor.—G. E. GANDELOT.

Apologies of Lincoln, that reminds me of a story.

Old General Green Clay, of Kentucky was once asked why he rode on horseback all the time instead of walking sometimes, he said: "There are millions or horses but only one Green Clay."

"Let him that rideth understand."

## ABOUT YOUR TALMAGE

Los Angeles, Calif.  
Mr. Moore,

Dear comrade and Bro. I send you under separate cover, a Los Angeles newspaper containing the Sunday braying of one Talmage, probably a descendant of that other saint that conversed with Balaam, and I hope you may give the fellow all that's coming to him. Send me a copy of the Blade with your reply so that I

may send it to him married.—S. A. SMYTHE.

Yes this one is the son of the one that used Bray in Brooklyn and then in Washington, and then, just any old place he could get anybody to listen to him.

These two modern ones have talked a great deal more than the one that talked to Balaam, but neither of them ever said anything as sensible as the one that talked to Balaam did, and beside that the one that talked to Balaam was saying what the Lord wanted said, because the Bible says so, and there is no way of knowing that these American ones ever said what the Lord wanted said, I don't know anything about this California fellow, but I know his daddy and he was N. O.

The one that talked to Balaam over in Palestine had died before I got there, but I saw many of his descendants and they were all O. K., and blood will tell.

I never believed that story about the donkey talking Hebrew to Balaam until I saw a donkey that understood Greek, in Athens, just as easy as my mule, Jeff Davis, understands American. I have studied Hebrew and Greek, both, and Hebrew is a whole lot easier than Greek, and if a donkey can understand Greek as I saw one do (See Dog Fennel) in Athens, I don't see why one might not talk Hebrew.

I saw those donkeys in Palestine do a whole lot of things that I can't do, and yet I have talked more Hebrew, myself, than Balaam's donkey did. And if Balaam's donkey lived over there among the Hebrews and I lived in Kentucky, of course the donkey had advantages in learning the Hebrew language that I did not have.

You notice that Balaam's donkey didn't talk the Kentucky language. That Palestine donkey could talk Bible talk, and so can that one in California, if translated into English, but the Palestine donkey and the California one both together, couldn't edit the Blue Grass Blade. They were both good for circus trick mules, but they could talk like I do in the B. G. E. hardly ever.

The California donkey is talking about infidelity making ass. Let's wait until a "shout" man gets to talking about it.

## WANTS ANOTHER DOG FENNEL TO LEND OUT.

Lockport, N. Y., Feb. 3, 04.  
Mr. Charles C. Moore,

Dear Sir—Enclosed find Post Office money order for one dollar, for which send your most valuable book, "Dog Fennel," which in my humble estimation is the "real thing" for every person of ordinary intelligence to read if he wishes to exercise the gray matter of his belly. The average Christian hasn't sufficient of the gray matter in his noggin to feather a small flea, and as a result he will not investigate for himself. I have read Dog Fennel, digested it thoroughly, and now wish to make another meal on it. It is worth more than all the Bibles this side of Hades, and would go to God, or Jesus, that it is not in every house hold in the land, to enlighten the many who love to hear the priest with his long drawl "I'll bet you a dollar I can beat you a game of dominoes." Hoping to receive the book at an early date that I may loan it to some misguided mortal.—GEORGE GATH.

## INFIDELITY WITH A BIG "H"

Brunswick, Maine Feb. 25, 05.  
Editor Blue Grass Blade.

Dear Sir—I am glad that you have gone to writing again, for we missed you very much. I don't like these lukewarm fellows that want to be called Free-thinkers, Liberals, Agnostics, etc.

I believe in showing our colors. I speak right out and say that I am an Infidel, and I would like to see all have the same to do the same. I hope you may live a long time yet and have the strength to print your paper and enjoy the fruits thereof. Don't print this unless you want to.—WILLIAM L. HAM.

Had I your name I'd write Inco; Would not be thought any part of a hog; And yet, it sure must be confessed I love hog, and ham the best.

## OLD SUBSCRIBER

From "Little Rhody," Compliments Dr. Wilson.

To the Blade.

Herewith I enclose \$2.00 to renew my subscription one year in advance to the Blade and the Thrice-a-week World, provided you are still clubbing with the New York World, at the old rate—\$1.65 for both. You may send me extra Blades for the balance, otherwise apply the \$2.00 for payment in full for both. I want extras of January 8, containing Dr. Wilson's an-

nual address for Missionary work.

I have read the Doctors' able letter three times, and, aside from the spice of Socialism which he so adroitly mixes in, (which doubtless excites the officials of Brother Moore) it was read from start to finish, and reminds one of the proposition that was presented several years ago, where some one said "The mantle of Ingalls falls on Dr. Wilson."

I am pleased to see the Blade resume its wonted proposition, and trust that it will cultivate the dead, but, that read it, many of whom, doubtless, consider that the publisher is under great obligation to them for even reading it.

The recent rallies of Rev. Lyman Abbott from the fold of orthodoxy and which Dr. Patton, president of Princeton University, characterized as "nickel-plated Christianity," has started many hide-bound fogies, who in their comments, remind one of a blind owl hooting on a dead limb—a lot of nonsense pecking at an eagle.

The Blade of January eighth in connection with Abbott, says "Ingalls was a Methodist, or Campbellite preacher compared with Abbott." There are many who consider the recent utterances of Abbott as rash and inconsiderate, but such, apparently, is not the case. I have before me a clipping from a newspaper, and the same, or a portion of it, was quoted in the Blade over two years ago, which shows the trend of the noted preacher's thought, at that time and is as follows: "I have in my archives a statement of its tenets, drawn up by me when I first entered the ministry. How-very, I hurried all of my sermons years ago, and today, I can't doubt that the change from the old method to the new method of thinking, is important, radical and revolutionary. A typical departure is the renunciation of the 'carpenter theory' of God's creation of the world."

"The Bible is not a book in which fifty or sixty writers tell what religion is, but it is merely a record of their religious experiences. They were human; they were imperfect men who wrote the Bible. They stumbled; we stumble." "If they 'stumbled' where does the 'divine inspiration' come in?" The late beloved and lamented (?) John Wesley said, "Giving up witchcraft is giving up the Bible." What would the sainted John have thought of the most noted preacher of his day, announcing the story of the Genesis as found in the first chapter of Genesis?

On his behalf let us say "Glories be the first chapter in Genesis is giving up the Bible." Rev. Abbott indulges in a somewhat flippant air, when he speaks of "the carpenter theory of God's creation," which calls attention to the story that the earth and "the fulness thereof" were made in six days. "He made the stars also." "The sun and moon were not made until the fourth day, regardless of the story that there was a "day and night" the first day.

Rather poor astronomy, to say the least! And still we are told that the science of astronomy and the Bible do not conflict—that we ridicule in place of sound argument.

When such a glaring inconsistency presents itself, all argument ceases to avail, and ridicule becomes the proper weapon. In connection with the sun and moon we are reminded of two Irishmen who were traveling on a bright moonlight night, when one of them, looking at the full orb of night said "I think that the moon were better as the sun." "Do on your flannel mouth," replied his companion; "What are you given up—the moon better as the sun; sure, Molke, don't it shine in the night, when we made it."—E. I. ROFFEE.

LEXINGTON CHRISTIAN ATTEMPTS SUICIDE.

Walter Osborne, of Lexington attempted suicide in Cincinnati, Ky., by stricholine.

It is not known whether or not he will recover. From letter to his friends, found in his pocket, he gave the following extracts: "I have pardoned all sin on earth, and I am sure, as I expect pardon in heaven for this awful I prayed last night for the good to help all through our life. I know He will do it, for in my I thought I had myself and ever was pleased about it."

All of you go to church and read Christian lives, for I want you to be saved.

This is only another one many proofs that suicide is wholly confined to Christians.

## ST. LOUIS MINISTER COMMITS SUICIDE.

Found Hanging With Rope Around His Neck in Basement of His Dwelling.

St. Louis, Mo., Feb. 8.—The body of the Rev. Martin McFarland was found today hanging in the basement of his home in North St. Louis. Late in the day he went into the basement, tied one end of the rope to a rafter, the other around his neck and jumped from a chair. He had been dead only a short time when found. Members of his family state that Mr. McFarland had been suffering from ill health and gave that reason as the cause for his act.

It is a common contention among grocers, that infidelity is causing suicide. Was Rev. McFarland an infidel?

## LET EACH READER PUT HIS OWN HEAD ON IT.

Infidel Moore:

Though I have probably got you more subscribers than any one man in Maryland or perhaps in any half dozen neighboring states, you have have done me the great injustice to say, in the Blade, that I am "skereed of the Christians and afraid to talk out in print" and say what I am." Well, you yourself, who professes to be a Christian and a preacher, a die gladly confess I never was "vaccinated" with. So, as you eventually proved unfaithful to your Christian pledges and professions, you are a real sinners' infidel sure enough, but I, who never professed Christianity, but have been strictly faithful to all my promises, pledges and profession, am not infidel. I am un-faithful at all, but am a Rationalist.

As "two wrongs do not make a right," Macdonald's or Washburn's calling Rationalists "Infidels" does not make them such, but may have made the Investigator fall and Truth Seeker beg.

Call things by their right names and choose an attractive one for Rationalism if you would increase its membership.

"Vulgar and pride are both unwise, Vinegar never catches flies."

If we are Rationalists then our opponents are Irrationalists, but, if we are Infidels (un-faithful) then they are fidei (faithful) to all pledges, promises, vows and professions.

To falsely acknowledge himself a rascal, villain, miscreant or other vile being his enemies call him is not being brave but a fool.

"To get a dog killed, give him a bad name." We have the right and the brains to make and select our own name, and, if any-one is "skereed" by the one Mr. Moore uses, he ought to know enough to adopt one that attracts instead of "skereers." If he wants more converts and subscribers.

But, my above pedigree, which can be easily verified, as thousands of brave cities know me, shows that, for once at least, friend Moore has mistaken, and I'm not "skereed" but he is and dare not print this or my previous article, for fear it will expose his lifelong error.

Sincerely yours for investigation, logic, truth and progress.  
D. WEBSTER GROH.  
Hagerstown, Md.

## TURN BOTH OF THEM DOWN.

Some body sent me a newspaper clipping in which my nephew, president Dabney, was alluded to thusly:

It was noticed, however, that both of the college Presidents at the table Dr. C. W. Dabney, of U. C. and Dr. Guy Potter Benton, of Miami, turned down their wine glasses. Dr. Dabney's speech was a glass against the man of Boston common in education. He urged that a general foundation should be given every college student, in order that he might not take too narrow a view of life. Therefore he advised that there be a limit to the scope of the elective system in colleges. "What we need," said he, "is the man in the pulpit, the man in the laboratory, the man everywhere—the man first and the specialist afterward."

It is N. G. to turn down a wine glass unless you are going to turn down "the man in the pulpit" too.

A man may turn down a wine glass at a banquet and turn up a 2-gallon jug when he gets home. I have been a Prohibitionist and a preacher too; I am out on my grafts.

## "THE GRANGER HAS FAIRLY GOOD INFIDELITY."

I have been sent a copy of "The Granger" of Auburn, Nebraska, dated March 8, 1904. It is Vol. 31, No. 10. Its editor and publisher is J. H. Dunham.

I cannot understand why as sensible and good a man as Brother Dunham is, can publish so good an Infidel paper without publishing a better one than it is, except on the supposition that he is afraid to talk out in meed and say all he thinks, because

got scores of subscribers for your and other Free-thought papers, attending all the Rationalist meetings I conveniently could and always being an outspoken Rationalist at home and abroad.

I have personally met L. K. Washburn, Editor Macdonald, J. E. Remsburg, Charles Watts, Ingersoll, Putnam and many other leading Rationalists, all of whom seemed to appreciate me much more than you, whom I have not seen.

I was also one of the leading organizers of the American Press-Writers' Association, whose work is largely Rationalistic, I having first suggested such an organization. So I am by no means "skereed of the Christians."

But, while an active, outspoken, aggressive Rationalist, I have also been a farmer, school teacher, traveling salesman, and local business man, and I have followed all these vocations successfully, and such men might also more likely suggest a successful method of Rationalistic propaganda than one who can only boast of having made a financial failure thereof, after having first been misled so far into superstition as to become a Christian and a preacher, a die gladly confess I never was "vaccinated" with. So, as you eventually proved unfaithful to your Christian pledges and professions, you are a real sinners' infidel sure enough, but I, who never professed Christianity, but have been strictly faithful to all my promises, pledges and profession, am not infidel. I am un-faithful at all, but am a Rationalist.

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he patrons might not stand his being altogether honest.

What "Trilby" called the "altogether" is "too much for most people—they can't stand the naked truth walking around without any clothes on—not even a fig leaf."

## AGIN CUBIN.

Northview, Mo. Feb. 1, 1905.  
Editor Blue Grass Blade:

Please find enclosed \$1 for which mark me up a year.

I hope that all who love free speech free press and free opinion, beliefs, etc., will do all they can to promote the interests and welfare of the Blade—get subscribers and pay for your own subscriptions as promptly as you can.

I hope the editor will keep the columns of the Blade free from all vulgar, obscene language.

Let there be no language that shows any kinship or relationship to the "Old Testament."

Some Infidels indulge in curse words because the Bible prohibits it. We should not use such words in our conversation or writing, not because it's against the Bible, but because the tough criminal class of society uses them. We should avoid everything that has any tendency to connect it with bad society.

J. S. CANTRELL.

## A CONTRAST.

A sensible letter from Cincinnati calls my attention to the Press dispatch that \$1,000,000 has been given lately, by some man whose name is kept secret, to the Union Theological Seminary in New York.

The letter ends thus:

"No wonder religion dies hard, while the heresies and schisms for reason and progress can hardly exist, and die by starvation and suicide, as Green and wife of Chicago and poor Mr. Heston of Carthage."

Respectfully,  
J. B. HURT

Not Walter—Put \$100,000 into safe hands—some Trust Company, that will pay it out to me in Blades at \$5 a year and I will give Christianity off the map of the United States.

## FAMOUS FRUIT LANDS

Of the East Texas Country.

Home of the Elberta peach, the strawberry, plum, pear, tomato and other fruits and vegetables. Big money in growing for the northern markets.

On February 7th and 21st, March 7th and 21st, round trip home-seekers' tickets from St. Louis, Thebes, Cairo or Memphis to Texas points at rate of one fare plus \$2 not exceeding \$15.

One way colonist tickets at half fare, plus \$2 on February 21st and March 21st.

Write for booklet on Texas fruit lands, maps and much more information to J. C. SCHAEFFER, T. P. A., Cotton Belt Route, Cincinnati, O.

Cincinnati, Ohio.—It seems to me the Annual "Message" is one of the best things I ever read.

Why not have it distributed extensively among our legislators and other officials? Do not see why this feature was not thought of before Dr. Wilson discovered it. I hope it will be a feature at the beginning of every year. The Doctor certainly deserves much credit for this splendid message.—T. J. WYSCARVER.

## A Good Route to Try

It traverses a territory rich in undeveloped resources; a territory containing unlimited possibilities for agriculture, horticulture, stock raising, mining and manufacturing. And last, but not least, it is

## The Scenic Route for Tourists.

The Frisco System now offers the traveling public excellent service and fast time—

Between St. Louis and Kansas City and points in Missouri, Kansas, Arkansas, Oklahoma, Indian Territory, Texas and the Southwest.

Between Kansas City and points in Tennessee, Alabama, Mississippi, Georgia, Florida and the Southeast.

Between Birmingham and Memphis and points in Kansas, Arkansas, Oklahoma, Indian Territory, Texas and the West and Southwest.

Full information as to route and rates cheerfully furnished upon application to any representative of the Company, or to

Passenger Ticket Department, Central Station, St. Louis.





Companion, Pa., Jan. 10.  
Editor R. G. Blade.

I was glad to see your paper in its enlarged form as of old.  
Now strictly adopt the cash system one dollar per year in advance, and when such time is up, stop it till the dollar comes.

Those who are not able, or willing to pay their dollar can club together and on your easy card offer, get it for 50 cents a year.

Nobody ought to complain on those terms.

You claim you are very anxious to have your paper do all the good it can.  
This depends on the way in which you conduct it.

I beg to offer a few suggestions, being aware that it is your paper to do with as you wish, and that so far as I am concerned, I take no offense at anything you say.

I see some of your correspondents are much pleased to see you resolve to —  
(Here followed some perfectly fair remarks about Socialism—Editor) I pay my dollar just as cheerfully as though I were one.

You were once a clergyman (No, I was a Campbellite preacher—Ed. tor) and I must confess I am surprised at the way you speak of the so-called "Savior of the World."  
You and I, by a process of reasoning, have entirely outgrown the belief in myths and creeds. But many other good people have not.

They may be on the road, but as yet, they cling to the belief of a mother, or father, or perchance, it is an hereditary influence they can hardly explain.

Expressions show them that, to you or me, seems matters of indifference.  
I consider, as you do, that the Jesus of the four gospels is an irreconcilable absurdity. But, whether he was a myth or a man, millions yet believe that he is the God of heaven and earth.

I imagine you once believed this.  
It is no doubt, a fact that he was a good man, for this day, a reformer, one desirous of bettering his fellow; and that he has been, by cunning priests and creed-makers, elevated to a higher pedestal than he ever thought of elevating himself to (Ed. tor).

Be this as it may, during the ages he has been elevated to a Godship. But the day star of truth is shining now as never before, and these myths and phantoms are not cohesive; thus the human mind as of yore.

The easy, smooth way is the best way to have people to accept the truth. Do not shock them, do not dramatize the mind. Cut drawing parallels between yourself and "J. C." as you write it. Millions of men will yet fall down and worship Him, but they will never worship you. There is a certain respect due to these misguided people; a regard for the feelings of others. If we wish to do them good, let us do it in the same spirit as you, no doubt, sincerely desire to do.

On these lines build up your paper, and its influence will be extended, its readers increase and its domain of usefulness widen with the passing years.

Fraternally,  
B. G. MORRISON

That is a good letter and spoken like a man, and I hope I may answer it in the same spirit.  
Yes, I claim that I want my paper to do good—not because I am any better than other people or expect to be, but simply that my ambition and desire for fame takes turn.

I inherited that disposition from my grandfather, Barton W. Stone, a preacher. I want people to write to me in the same candid way that you do.

I was a Campbellite preacher. In my preaching day none of us called ourselves clergymen, or "Reverend" or "Doctor." Now it is common for the preachers of that church to have "Rev." or "Dr." before their names and there is every reason to believe they will soon take on all the high-sounding titles of the preachers of the other sects.

All religious sects have been humble when they were few and poor, and got to be vain and arrogant and conceited when they got to be numerous and rich.

In one sense I once believed that Jesus was God, as far as any one can believe can believe any thing that is perfectly intelligible to him. That is I believed it simply because people in whom I had confidence told me so—never on my own judgment.

You say of Jesus "It is no doubt a fact that he was a good man" etc. This is the point I want to make most clear with you.

We can know nothing about him, except what is given us in the New

Testament—profane history knows nothing of him—and accepting the story of the New Testament about him as being true, I will tell you here why I think he was a bad man, and in your answer for publication in this paper, you tell us why you think he was a good man, as tersely as practicable, and let our readers judge.

To do him, or any other man, dead or living, any injustice would injure me, and naturally I would not want to do that.

My reason then, for thinking Jesus Christ a bad man are as follows:

He never did any work. He advised people to make friends of rich people who had gotten their money unjustly, and to do this for a selfish purpose. He violently assaulted men without a right to do. He used very abusive and insulting language about men who were as good as he was.

He made intoxicating liquor, drank it himself and told others to drink it. He did not care for the solicitude of his parents about him.

He was disrespectful to his mother. He never made any sacrifice of his own comfort for the good of others.

He took the property of other people without asking their permission. He invited himself to dine with a rich banker.

He said that people ought to hate each other.

He said he did not come to bring peace on earth but a sword.

He said his followers must propagate his religion by the sword. He claimed that he was the son of God.

He claimed that he was the right-ful heir to the throne of Judea, and encouraged people to try to make him King of that country.

He professed to work miracles, and claimed that he would raise from the dead and ascend to heaven and come back to earth again during the lives of some of the persons to whom he talked.

You say I ought not to speak irreverently of him because many people believe he is a God, and are of-fended by much language.

If that principle is true must we also speak irreverently of Buddha, Zoroaster, Satchi Amonai, Plato, Mohammed, Joe Smith, Mrs. Eddie and Dowd?

I doubt the advisability of "the easy smooth way." I went to the Indian Territory to debate with a Campbellite preacher named Wilkinson. I was easy, smooth, kind, gentle, gentlemanly with him, having determined in advance, that if I did not do nothing else, I would be gentle and courteous with him.

He showed his appreciation of what I had done by printing perfectly unreasonable lies about the debate and about me, and said that I had been gentlemanly only because he was kind to make me so.

If some intelligent and honest courageous man had come to me when I was preaching and had told me that I was making a fool and an ass of myself, in just those words, he would have done me a kindness and would have done a good deed, and I would thank him for it now.

The whole Christian world until the days of Galileo, believed from the reading of the Bible, that the society ruled by reason, and was a great offense to them, and ridiculing their religion, to tell them that the world was round. Ought Galileo to have told them that it was round?

In the churches in Lexington, Protestant and Catholic, there are, priests and deacons, on the walls, the letters I. H. S.

These are Latin initials. The English J. H. S. are the same letters. Those three letters are, therefore, J. H. S. and those stand for Jesus H. Christ. Is it any worse in me, to put the initials "J. C." that stand for Jesus Christ, than it is for them to put the letters that stand for Jesus H. Christ?

While I do not think there is any thing criminal in drawing a parallel between Jesus, or any other man, and myself, I thought that my readers appreciated that there was some joke in the parallelism that I make between him and me. But when it comes down to hard pan facts, though, I am no saint, and don't want to be, I am as good a man as Jesus was, to draw it mildly, and for my religious opinions, I have suffered far more than he ever did.

Any man or woman who will fall down or any God is a fool, or a knave, and any man or any woman who wants any body else to fall down and worship him, or her, is a fool or a knave.

Jesus Christ allowed a woman to wash his feet with her tears, and wipe them with the hair of her head. No gentleman would have allowed anybody, but especially a woman, to do such a degrading thing.

All sensible people are disgusted with the Pope because he allows people to kiss his toe, and are disgusted

with the fools that kiss his old toe, and especially since the old devil has got the gout.

If it ever gets so that in order to keep this paper going, I will have to pander to such liars and hypocrites, I will quit slinging ink for the blade and put in my whole time in working on the farm.

#### BROTHER BROD ON HIS SPECIALTY.

Hagerstown, Md., Jan. 10, 05.  
Gentlemen—Inclosed herewith is U. S. Express money order for \$4.50 of which one dollar pays for delinquency of Robert Kayser, Hagerstown Md., on Blade. One dollar is for J. R. Wilson book to be sent me when finished. The other \$2.50 is for 5 club subscribers to Blade to be placed to my credit on your book so I can order thereon. Send me no postals as I'll write the cards myself. When I want them as it is harder to be this way than to always wait until I'm where the cards are, and then hunt them up besides, while with a common card I can send you an order on postal immediately when said order is given.

No new please use one each of these yearly club subscribers to extend for one year, my sister's subscription, Laura E. Groh, Breathedsville, Md., and my brothers' J. C. F. Groh, 110 South Broad street, Waynesboro, Pa. Both of these subscriptions expired several months ago, I think, since which, they only received a copy occasionally. You make their date as you think best under the circumstances.

This leaves me three subscriptions to order on later, which please put to my credit on your book, and oblige—D. WEBSTER GROH.

P. S.—If you publish inclosed M. S. on Rationalism vs. Infidelity, and once give the subject a full hearing, I will not ask you to publish anything for me for a whole year at least. Many others think as I do on the question, having written me so, and many would take the same paper labeled "Rationalism" as they would not when labeled "Infidelity," as they dislike to have their neighbors call them "Infidels," but don't object to being called Rationalists.

#### RATIONALISM VS. INFIDELITY. Friends Moore and Hughes.

What's in a name? "Call me a had 'un, an' I'll soon show 'ee," threateningly said Pat. Likens, a all humanity "spurs bad man" for themselves and friends, back of it arouses undeserved prejudice against them and puts them under unmerited opprobrium. As our opponents naturally strive to discredit, injure and defeat us, it is wise to vigilantly oppose their every movement in refuting the false, inadequate and opprobrious name they aptly apply to us, instead of meekly, subserviently and ignorantly accepting it, as if we were actually too weak-minded to select or formulate a counter aggressive attractive name for ourselves.

We interpret word-meaning, not only their root or origin and synonyms, but, conversely, also by their antonyms.

Rational means "endowed with reason." Rationalist, "guided by reason." and Rationalism, "a system of opinions deduced from reason, as distinct from inspiration or opposed to it."—NOAH WEBSTER.

These words exactly describe our opponents, and include their antonyms, "irrational," "irrationalist" and "irrationalism" exactly describe our opponents and their principles. Then why not use them, especially as there are really no other words so exactly describing both parties and their diametrically opposing principles.

Fidelity means faithfulness and its antonyms, "infidelity" naturally means unfaithfulness (to any vow, pledge, promise or profession) as when divorce is granted for material unfaithfulness or "infidelity."

Professed "Christians," who neither turn "give them check," "love their enemies," "unite their all to the poor," nor obey other indisputable commands of the Christ they falsely and hypocritically profess to follow, are, indeed, unfaithful, "infidel" to their profession, and are therefore, real "infidels," and richly deserve to be called, as, indeed, they all should be.

Hence, Christians, Jews, Mohammedans, Mormons and other religiously right call each other "infidels"—but not rightly so the Rationalist, who makes no such false professions, but, with perfect truth, faithfulness and "infidelity" to all his pledges, promises and professions, is certainly the very farthest from being unfaithful or "infidel."

Besides, "infidel," thus meaning

Christian, Jew, Mohammedan, etc., and "infidelity," martial unfaithfulness, both these words are entirely too broad, abstract and repulsive for such concise, careful thinkers and writers, as "Intelligent Rationalists" ought to be, to indiscriminately apply to themselves and their friends.

Concise thought necessitates concise words, through which to think and convey thought. Rational, Rationalist and Rationalism are not only concise, complimentary and attractive (while "infidel" and "infidelity" are not), but their antonyms exactly fit our opponents, while the antonyms of "infidel" do not.

A correct, expressive, attractive name, is the first requisite of any successful principle, cause or propaganda. A cause, whose advocates lack sufficient wisdom even to adopt a concise, appropriate, attractive name for it and themselves, but must actually accept the false, scurrilous, opprobrious name that its most bitter opponents spitefully hurl at it to defame it, hardly deserves to attract support and succeed.

Let us begin right, with a correct name, and make, for opponents never call us Rationalists, but delight only in falsely calling us "infidels." Let us indignantly hurl back this misnomer and force its makers, whom it exactly fits, to wear it.

Sincerely yours for accuracy in our cause, and as making, for opponents starting point for abundant future success.—D. WEBSTER GROH.

There is only one other weekly infidel newspaper in America besides the Blade, and that is "The Truth Seeker" of New York City.

If you will look on page 21 of the January 14th issue of that paper, middle column, near the bottom, under editorial "The mendacity of preachers" you will find that the editor of that paper calls Ingraham an "infidel," and prints it with a big I, just as I do.

Write to him and give him the very devil about it. But that is neither here nor there.

Every time you write to the Blade and enclose \$4.50 for any thing you "durn please," you can have as much space in this paper as is occupied by this communication and you can have all the space you want in each issue, at the same rate, if it takes the whole paper. But I must require you shall not say "dom," as there are readers of the Blade who cannot bear profanity, and they write me that many more will take it if I do not allow any profanity in the paper, and so I profitably in this paper. So just turn yourself loose \$4.50 sweet Williams, but never say "dom," or any other profane language. I have been a preacher and it jars me.

#### A WOMAN WRITES.

Quinlan, Okla Jan. 18, 05.  
Dear brothers and sisters of the Blade.

Several, in looking back over the past year, in which we have taken the Blade, and the enjoyment we have gotten from it, that it is only fitting that a word of encouragement should be given to its just and worthy editors.

All honors to them both! But it is especially of Bro. Moore, that I would speak. Already he feels the weight of years, and to say he has "fought the good fight" is putting it very mildly. I cannot but feel sorrowful at some of the letters that, from time to time, appear in the Blade, as some of them contain abuse, and others, words of open dislike.

This is not just—it is not right, nor fair.

He is an old man; he has done his best, and spent his life striving to make the B. G. B. a power for good, and I think there are but few writers that are as honestly, truthfully good as he is.

Instead of censure let us all write and tell how much good the advice seen in the pages of the good old B. G. B. has done us—how many hearty laughs we have had over Brother Moore's sparkling wit.

My "good man" always watches most of any paper we take, and he takes many. I see by one of the late Blades that Brother Moore is anxious that all shall be happy, and speaks of his not being as happy, himself, as he would wish to be.

Oh! my friend, I think that is something that will never be—to be perfectly happy.

I am surrounded by my children. The eldest two are married and gone from home. The grand children cluster thick around me, and I am happy, but care will creep in and difficulties perplex it. It is the law of nature. Man is a creature of change and what pleases us today, tomorrow will lose its charm, and as we get old we begin to look back and derive pleasure more from what we have done than from what we expect to do.

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Dec. 6 & 20, 1904-Jan. 3 & 17, 1905

GEO. H. LEE, G. P. A.

Little Rock, Ark.

H. I. McGUIRE, D. P. A., Cincinnati, Ohio.

JOHN SEBASTIAN, Pass. Traf. Mgr., Chicago, Ill.

"Men are but children of a larger growth," and how true. Do not be dependent brother. The Bible says "Many women have done virtuously, but thou excellest them all."

It is not given to many to accomplish what you have done, and that, too, in the face of great odds.

Thy most loved child, the Blade, lives and thrives among its readers. Those bast many friends that are tried and true, and many that you "wot not of." Thy name is honored in many a household. As we discern life's shadowy slope we know more the warm hand clasp, and the arm of love upon which to lean. The young generation are careless and they heed not the fathering step.

If each one of us who loves and respects Brother Moore, would send out a little "thousand just a line!"

Remember, dear friends, let us bring flowers while the dear ones can enjoy their perfume, for

Of all sad words of tongue or pen,  
The saddest are these it might have been.

And remember too, dear friends, that it is hard to labor on and without encouragement.

An England had her "Grand old Man," Gladstone, so we Liberals have in our country, Charles C. Moore; the Liberal, and we should justly appreciate the honor done us, and our cause.

So now three cheers for Brother Moore!!

And now a word to our Brother Hughes.  
"Money talks," and you will find \$1.00 for another year's subscription and that's one for you; and so the good word goes round.—MRS. ISABELL MATTESSON.

#### "STUFFED CLUB" MAN DOES THE ELEGANT THING

Denver, Colo., Jan. 24, 05.

Dear sir and Friend—The "Blue Grass Blade" came to hand with your comments on "Stuffed Club." I thank you very much, would like to shake hands with you. I do not forget, however, that I owe a great deal to Mrs. Moore for touching the fire to the fuse of your dynamite bomb.

I send in this mail the bound fourth volume of a "Stuffed Club" for Mrs. Moore with my compliments.

I should think, from the number of letters that I have received inquiring about the Club, caused by your article, that the paper should be well patronized by advertisers. I have received more orders for sample copies from your write-up than from a half dozen notices in as many different periodicals. It is not an uncommon thing for me to receive flattering letters; as you are an editor you know all about it, but when a man of brains speaks of my work as you have I am more than willing to accept it as a compliment of some value.

I shall have an article in the February Club which, if you have time to read, I believe you will enjoy. It is an answer to a letter of criticism. I do not lambast the writer of the criticism because I take any special delight in abusing any body who criticizes me, I simply accepted of the opportunity to put my opinions on the subject before the Club readers. Mrs. Little is a nice little woman, she is the critic and I hope she will not take my answer to her letter too seriously for my answer is intended partly for her and partly for the readers in general, who do not quite understand me.

I thank you very much for this write-up. I intend to paste it on a cardboard and hang it in my office.

I wish to make a note of one item in connection with this write-up of yours which to my mind is significant. I have not received but one request for a sample copy that did not contain either stamps or coin to pay for it. This is decidedly unusual. Does it mean that people who pretend to be Infidels have more conscience than the average so-called believer?

Wishing you and your good wife prosperity, believe me.—J. M. TILDEN.

#### THE AMENOE HONORABLE TO REV. WILKERSON

I owe Rev. Wilson Grant Wilkerson an apology. A part only of the truth told about a man is, sometimes nearly as bad as a straight out lie.

I said he is a preacher and a lawyer, a combination of two of the greatest liars on earth.

I should have said he is a preacher, lawyer and an editor of a religious paper, a combination of three of the biggest liars on earth.

There is nothing mean about me. If I say anything about a man that is not true I am mighty apt to correct it when I think of it.